the place where he was brought up. The Old Home Week idea of New England is a successful effort to capitalize this sentiment. The homing instinct is one of the deepest in human nature. The romantic love of the seenes of childhood was experienced by Jesus, who shared all the passions of mankind. Nazareth, where he had been brought up, meant more to him that the thriving city of Capernaum. Even Jerusalem, the city of the king, had not the place in His heart that was held by this little village which nestled in a cup-like valley of Galiee. From his Capernaum successes Jesus returned to Nazareth, taking with Him, doubtless, His disciples. There were probable. members of His family to be visited; probably His mother was there; men

probably His mother was there; men whom He had known since boyhood were in almost every house.

As the Carpenter walked down the slope that leads from Tiberias, His eye lighted up at the sight of many familiar scenes. Yonder were oxen plowing, in a yoke which He Himself had made. The plow itself had come from His workship. Here and there were houses that He had built; in yonder limestone cave He often mused the small boy who says in reply to

village, a place of resort.

It was for Him, as for every man a great hour when He went back home for the first time after winning suc-cess abroad. Nothing is said in the Scripture about the renewals of old associations and the visits home, and the pallet, perhaps, in the corner of the old house where He had slept since earliest memory. It was a home-com g, with all that the experience means of romance and pleasure.

When the Preacher Goes Home

found at church wherever they are. When Jesus returned to Nazareth, He did not give His Sabbath to holding a levee. Instead, He went to the old synagogue, the familiar building that was associated with His earliest memories of religien. How proud Mary must have been of Him that morning as she saw all eyes turned to Him when He entered the village house of worship!

"I thought I'd get a rest when I went back home," said the preacher the other day, "But the home folks would not nave i any other would not nave i any other would not fixed in the community that would not ask one of its old boys who had become a preacher to enter its pulpit. The etiquette of the occasion put the heads of Levis and the preacher to the community of the heads of Levis Community for August 25. "Misa preacher to enter its pulpit.

etiquette of the occasion put 'he reader's roll into the hands of Jesus that morning in the Nazareth synathat morning in the Nazareth synathat morning in the unfurled the gogue, and when He unfurled the and the Islands." Acts 16:16-34. that morning in the Nazareth syna-gogue, and when He unfurled the scroll of Isalah, which was handed to Him by the clerk, it was found that the day's indicated portion

movement in labor: economic conditions are universally disturbed: Unrest is everywhere.

Patent remedies are being proclaimed for these social conditions from almost every corner. This is the time to read again the prophecy of Isaiah as accepted by Jesus. The program for the hour is the program laid down in that Nazareth synagogue nearly two thousand years 130. By the acceptance of the mission which Jesus declared to be His own. His disciples are to help Him solve the world's new problems. Great changes are coming. It is for Christians to see that those changes shall come along the peaceful, constructive, brotherly lines which Jesus la'd down as fundamental.

The Rejection.

The crowd gasped at the assumption of this returned Nazarene. No-

The Rejection.

The crowd gasped at the assumption of this returned Nazarene. Nobody is slower to accept a man than those who have known him longest. One day in the little town of Westminster. Vermont, I went to the village church and asked to be shown to the pew of my friend, Dr. Charles A. Dickinson, great preacher, poet and social servant. I called him "Dr. Dickinson?" "You mean Charlie Dickinson?" "You mean Charlie Dickinson?" said the bearded man at the door with something like a contemptuous snort. It was a revised version of "No prophet is acceptable in his own country." One of the strangest traits of human nature is that which says concerning a distinguished person, "Oh, he's not so much; I knew him as a boy"—as if the speaker's own association with the strangest with the says concerning a distinguished person, "Oh, he's not so much; I knew him as a boy"—as if the speaker's own association with the speaker's own association with the says concerning a distinguished person, "Oh, he's not so much; I knew him as a boy"—as if the speaker's own association with the speaker's own association with the speaker's own association with the says concerning a distinguished person, "Oh, he's not so much; I knew him as a boy"—as if the speaker's own association with the speaker's own association wi

It was as if to say that they were less worthy than the Centiles whom they considered beyond the pale. The words were brave and audacious. Jesus always dared tell the truth. He

der limestone cave He often mused the small boy who says in reply to through the hot summer noontide: every foot of the village and its environs was sacred in His memory. The spring from which Mary had carried water as a girl, and which still flows in the center of Nazarsth had been to leave made to these Nazarstones. Like as a girl, and which still flows in the center of Nazareth, had been to Him as to all the other boys of the village, a place of resort. shricking, gesticulating congregation, now become a maddened mob, hus-tled the Teacher from His Place, out

into the open and up to one of the precipitous hills that girdle the town. They meant murder. It seems hor-rible to contemplate. Yet we remember that only a year ago this month, in the peaceful, church-going town of Coatesville, Pa., men—whose de-fense when they were arrested was that they were members of Bible classes and church goers—went forth to a lynching that was more atrocious than any other in this land. These When the Preacher Goes Home.

One Sunday morning in the Englishspeaking church in Lucerne I met more
American acquaintances than during a
week in the rest of Switzerland. Persons of principle adhere to those principles wherever they may be, and the
church-going kind of folk may be
found at church wherever they are.

When Interes and church goers—went forth
to a lynching that was more atrocious
than any other in this land. These
pious Jews intended to slay the Man
who had done nothing worse than to
point out the truth concerning their
cown littleness and spiritual blindness.
They gave ocular evidence, even as
Coatesville has since done, that the

the captives,
And recovering of sight to the blind.
To set at liberty them that are bruised.
To proclaim the acceptable year of the Lord."

The very manner of reading this prepared the startled listener for the supplementary remark with which the Teacher opened His discourse as He sat down to teach, after the custom of the time. "Today hath this Scripture been fulfilled in your ears."

The message makes good reading. Observers of our times are perplexed by the unwonted stir that has come upon the world in this generation. Politics are in a state of flux: syndicallem has emerged as an ominous movement in labor: economic conditions are universally disturbed: Unrest is everywhere.

Patent remedies are being pro-

SEVEN SENTENCE SERMONS.

By wisdom wealth is won; But riches purchased wisdom yet for none. —Bayard Taylor.

Daily prayers are the best remedy for daily cares.—Anon.

Boys flying kites haul in their white-

The things that belong to men must be understood in order to be loved; the things that belong to God must be loved in order to be understood.—

"Deliverance to the Captives."

This part of the message might have been applied in part to themselves. Were they not captives, bound by the fetters of sin, the fetters and chains of heredity, sickness, imperfection and death? Were not they actually appeared the event

the Bible reads, "Thou shalt love thy neighbor as thyself;" how may I know

who is my neighbor?

Answer—Our Lord gives a clear answer to this question in Luke x. 29-37. BROOKLYN TABERNACLE.

He describes a man in distress and need seem lo logs the would be contained by even paying attention to the sufferer. A Levite did likewise. Then came a Samaritan (Samaritans were a mixed people, common and preaching it a. m. Union services First Lutheran church, Topeka avenue, between Sixth and Seventh streets, Charles A. Finch, pastor. Communion and preaching it a. m. Union services of First Lutheran church, Topeka avenue, between Sixth and Seventh streets, The describes of the would be contained by even paying attention to the sufferer. A Levite did likewise. Then came a Samaritan (Samaritans were a mixed people, common and destribes to delikewise. Then principle here taught is, their fellow citizen whose fame was spreading throughout all Galliee and should be treated kindly, generously, tor. Services by the pastor morning and ministered. The principle here taught is, their fellow citizen whose fame was spreading throughout all Galliee and should be treated kindly, generously, tor. Services 16:30 a. m., English principle here taught is, their tevery man is your neighbors or

bolized by His immersion in Jordan.

At length He came to Nazareth. It was on a Sabbath day. For long years He had done the congregational reading of the Scriptures. This was therefore just what they expected Him to do on His return. He went into the synagogue and read the lesson for the day. Him by the clerk, it was found that the day's indicated portion was more appropriate than aimost any other pussage in the Old Testament.

The Great Mission of the came the self-revoile and topic. Nowadays we must repussage in the Old Testament.

For then came the self-revoile are of the corn and the continent to the post of the first man was to the poor; which is subjected by this great engineering feat. It is imbount to the poor thinking conditions to the poor; the hath sent me proclaim release to the taptives, and recovering of sight to the blinds, And recovering of sight to the acquires.

The very manner of reading the presence of the whole world. The taptives are the samplementary removed the story of Hawali, and how it was the story of Hawali. and how it was the story of

He backed up His statement with filustrations from the past which angered them still more.

Instead of the people of Nazareth getting angry and resenting these things, they should have said, Tell us, then, of our faults and help us to overcome them. If God has blessings, surely we, as Israelites, may have our share if we will but come into the right attitude of heart.

The Lesson From Isaiah.

Going Back Home.

Going Back Home.

The International Sinday School Lcsson for August 25 is. "The Visit to Nazareth." Luke 4:18-20.

Person in childhood forever doomed not be medicarity.

The Nazareth billagers thought they had a complete answer to the claims of Jesus when they said, "Is not to Jesus when they said, "Is not a decrease of missions. The storage was nonlined by the Father with the follations of mance of missions. The storage was nonlined by the Father with the Moseph's son?" "No man is a hero to Jesus when they said, "Is not a hero. It aless the mand women who have 'abored in the Pacific Islands', their remoteness was said as in the Pacific Islands', their remoteness of the mand women who have 'abored in the Pacific Islands', their remoteness was prompted to the grace of the mand women who have 'abored in the Pacific Islands', their remoteness of the mand women who have 'abored in the Pacific Islands', their remoteness of the Jesus the health by the Father with the loss play the world of the mand women who have 'abored in the Pacific Islands', their remoteness of the Jesus the health by Token-hearted How Spirit, that He might declaration the according to the are was long the mand women who have 'abored in the Pacific Islands', their remoteness of the Jesus the health by Token-hearted How Spirit, that He might declaration the said the pacific and the promote of missions upon of the promote of the said the promote of the s ily and pairs of all the 244 species of animals, taken in, as scheduled by Buffon, together with all supplies needed for the long voyage. The design has been found in actual practice to yield the best results for safety

by the fetters of sln, the fetters and chains of heredity, sickness, imperfection and death? Were not they actually blind also, as respected the eyes of their understanding? Evidently the time had not arrived for them to receive the blessing of the anointing of their eyes of understanding. Were they not all bruised by the fall—mentally, morally and physically!

But the work that Jesus was doing was merely the proclamation of these things, with a few examples of healing, etc. The real time for Him to accomplish the deliverance of the captives the liberating of the sin bruised, and the giving of sight to the blind, belonged to the Messianic Kingdom time. What Jesus was doing was merely a foreshadowing of the great things to be accomplished in future—"In the Times of Restlitution of all things which God hath spoken by all His Holy Prophets."—Acts lii, 19-21.

Proclaiming "The Acceptable Year."

This brief expression, so little understood pointed out the special work of Jesus. far more important than the miracles. The term, "acceptable year." or acceptable time, refers to this Gosing words:

ou, ing words:

Thoughts unexpressed may sometimes drop back dead, all work of they're said.

Carlsica.

Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves.—Bible.

He who loses money loses much; the who loses afriend loses more; but he who loses afriend loses more; but he who loses spirit loses all.—Anon.

O well for him whose will is strong; He suffers, but he cannot suffer wrong.—Tennyson.

Thoughts unexpressed may sometimes of the unexpressed may sometimes of the term, "acceptable year," or acceptable time, refers to this Gospel and they're said.

O well for him whose will is strong; He suffers, but he cannot suffer wrong.—Tennyson.

The things that belong to men word.

Thoughts unexpressed may sometimes of the special work of Jesus (acts xvii, 31). Again we read: "That one day is with the Lord as a thought year." or acceptable time, refers to this Gospel and they're said.

No opportunity had been granted in the past to become dead with Jesus, to been granted in the past to become dead with Jesus, to be period of one thousand years' (If Peter iii, 8). The judgment of the world by Christ will cover a period of one thousand years' (Revelation xx, 4-6). That the judgment of the world had not come in the Apostle Paul's day is clearly shown by his words in the Scripture alove noted (Acts xvii, 31). This and other Scriptures clearly show that Christ is to be the Judge of the world when he sets up his kingdom at his second coming. In Matthew xxv, 31-46 our Lord gave a description of the judgment of the world when he sets up his kingdom at his second coming. In Matthew xxv, 31-46 our Lord gave a description of the judgment of the world when he sets up his kingdom at his second coming. In Matthew xxv, 31-46 our Lord gave a description of the judgment of the world when he sets up his kingdom at his second coming. The judgment of the will j

CHURCH NOTICES.

First Christian church, Topeka ave nue, between Sixth and Seventh streets, Charles A. Finch, pastor. Communion and preaching 11 a. m. Union services

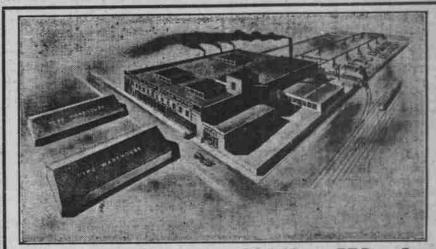
To the Consumers of Natural Gas in Topeka and Oakland:

We have been notified by the Kansas Natural Gas Company, that, owing to the decreased production of natural gas at their wells, it will be impossible for them to furnish us with as much natural gas during the coming winter as was furnished last winter, when, as is well known, the supply at times was inadequate.

This sompany is wholly dependent upon the Kansas Natural Gas Company for its supply of natural gas, and, when they fail to deliver it to us in sufficient quantities to meet the heating requirements of our consumers we are absolutely helpless to prevent poor service.

In past seasons we have advised our consumers to have a supply of coal on hand to be used in emergencies, and not to depend upon natural gas for heating. We now advise all users of natural gas for heating purposes to be prepared to change to coal without delay or inconven-

CONSUMERS LIGHT, HEAT & POWER COMPANY. L. G. TRELEAVEN, Mgr. August 21, 1912.



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German Methodist Episcopal church, corner Tyler and West Fifth streets, Jehn Koehler, pastor. Morning service at 19:46 a. m., subject: "Thine Is the Kingdom, the Power and Giory for Ever." The evening service will be a missionary program given by the Ladies Missionary society.

First Church of Christ, Scientist, cor-ner Huntoon and Polk streets. Sunday services II a. m.. Subject of lesson sermon: "Mind."

Walnut Grove M. E. church, corner Sixteenth and Harrison. Theme for worship at 11 a. m. "Christianity in Earnest." Subject for evening service at 8 p. m.. "Powers of the Spiritual Kingdom." Both sermons by the pastor, Rev. Zook, and special music by the choir.

Central Park Christian church corner of Sixteenth and Central Park avenue. Ralph C. Harding, minister. 11 a. m. Communion and preaching. Sermon subject, "Iron Sharpeneth Iron." 8 p. m. preaching. Sermon subject, "The Bat-tle of the Wilderness."

evening service; this church uniting in a union evening service at the First Lutheran church. Second Church of Christ, Scientist,

corner of Harrison and Sixth streets. Services at 11 a. m. Subject "Mind."

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by Dr. Loveland. There will be no
by Dr. Loveland. There will be no

C. C. SMITH Merchant Police Ind. Tel. 2374 Red. 1017 Monroe St.

Second Presbyterian church, William C. Meeker, pastor. II a. m. sermon subject, "A Back-Woods Preacher." 3 p. m. union open air service. Rev. T. J. Pearson, preacher.

Seward Avenue Methodist Episcopal the pastor in the morning and Seward avenue methodist Episcopal the pastor in the evening.

THIS YOUNG AMERICAN PEERESS BREAKS PRECEDENT AND LIVES HAPPILY WITH A LORD, WHO ACTUALLY LOVES HER, IT IS SAID In these days when the air is so



Lady Ashburton.